

## **DIGITAL GAMBLING AND MORAL DECLINE: FAMILY RESILIENCE FROM AN ISLAMIC HUMANISTIC APPROACH**

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**Abstract:** *This study examines the implications of online gambling practices on family resilience through the ethical-humanistic framework of maqāṣid al-sharīʿah. As a contemporary social phenomenon in the digital era, online gambling not only affects families' economic stability but also undermines their moral integrity, psychological well-being, and spiritual harmony. Using qualitative, literature-based approach, this study analyzes classical and contemporary Islamic scholarly works along with secondary data on the social consequences of online gambling, using descriptive and interpretive analysis. The findings indicate that online gambling poses serious challenges to the core objectives of maqāṣid al-sharīʿah, specifically the preservation of religion (ḥifẓ al-dīn), reason (ḥifẓ al-ʿaql), wealth (ḥifẓ al-māl), and progeny (ḥifẓ al-nasl). Rather than serving as a basis for formal legal decisions, the maqāṣid al-sharīʿah in this study serves as an ethical lens for interpreting the broader social impacts of online gambling, including the erosion of family roles, moral degradation, and increased economic vulnerability within households. This study underscores the importance of strengthening maqāṣid-based values as a foundation for preventive, educational, and social interventions aimed at maintaining family resilience. This study contributes to the development of a more responsive and interdisciplinary Islamic ethical discourse in addressing the social challenges of the digital age.*

**Keywords:** *Digital Gambling, Family Resilience, Maqāṣid al-Sharīʿah, Islamic Law, Digital Era*

### **Introduction**

The rapid advancement of digital technology has significantly transformed human behavior across multiple domains of social life<sup>1</sup>. Digital platforms, originally designed to facilitate communication, entertainment, and economic transactions, have increasingly become spaces where new forms of social practices emerge, including behaviors that challenge existing ethical and social norms<sup>2</sup>. One such phenomenon is the proliferation of online gambling, which has developed into a global social practice embedded within the broader digital ecosystem<sup>3</sup>. Its integration into online games, social media, and digital marketplaces reflects how technological innovation can simultaneously generate opportunities and vulnerabilities within contemporary societies<sup>4</sup>.

Beyond its technological dimension, online gambling has gradually emerged as a social issue with far-reaching implications. While it is often framed as an individual behavioral choice, its consequences extend well beyond personal decision-making, affecting families, social relationships, and community stability<sup>5</sup>. The addictive design of online gambling platforms—characterized by constant accessibility, anonymity, and rapid financial transactions—intensifies these impacts, making online gambling a growing concern in discussions of social welfare and family resilience.

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<sup>1</sup> Martin Hilbert, "Dialogues in Clinical Neuroscience Perspective Digital Technology and Social Change : The Digital Transformation of Society from a Historical Perspective," *Dialogues in Clinical Neuroscience* 22, no. 22 (2022): 189–94, <https://doi.org/10.31887/DCNS.2020.22.2/mhilbert>.

<sup>2</sup> Christian Fieseler & Glen Whelan Michael Etter, "Sharing Economy, Sharing Responsibility ? Corporate Social Responsibility in the Digital Age," *JOURNAL OF BUSINESS ETHICS* 159, no. 4 (2019): 935–42, <https://doi.org/10.1007/s10551-019-04212-w>.

<sup>3</sup> Komathi Kolandai-Matchett and Max Wenden Abbott, "Gaming-Gambling Convergence: Trends, Emerging Risks, and Legislative Responses," *International Journal of Mental Health and Addiction* 20, no. 4 (2022): 2024–56, <https://doi.org/10.1007/s11469-021-00498-y>.

<sup>4</sup> Raffaele Filieri and George Christodoulides, "Emerging Sources , Formats , Channels , Devices , and Audiences in Modern EWOM Communications," *Psychology & Marketing* 42 (2025): 2430–43, <https://doi.org/10.1002/mar.22239>.

<sup>5</sup> Maxwell Madara, "Marketing and Communication Strategies Deployed by Betting Companies to Foster Addiction among Kenyan Youths," *Journal of African Interdisciplinary Studies (JAIS)* 8, no. 4 (2024): 37–53.

At this stage, the issue is not merely the legality of gambling, but its broader social repercussions within the digital age<sup>6</sup>.

Statistical data further underline the urgency of this phenomenon. Globally, the United Nations Office on Drugs and Crime (UNODC, 2023) reports that online gambling transactions have increased by nearly 40 percent over the past five years, with the majority of users originating from the productive age group<sup>7</sup>. In the United Kingdom, the UK Gambling Commission (2022) estimates that approximately 1.3 million individuals suffer from gambling-related disorders, contributing to household instability and rising divorce rates<sup>8</sup>. In Southeast Asia, an Interpol survey (2023) identifies Indonesia as one of the three countries with the highest levels of online gambling activity, with estimated annual economic losses of IDR 327 trillion<sup>9</sup>. Complementing this, the Indonesian Ministry of Communication and Information (2024) reports that more than 2.3 million online gambling websites have been blocked within two years, illustrating the extensive penetration of this practice despite regulatory interventions<sup>10</sup>. These data collectively demonstrate the scale and persistence of online gambling as a contemporary social challenge.

Existing scholarship has examined online gambling from various disciplinary perspectives. Studies by Gainsbury et al. and Håkansson and Widinghoff highlight its strong association with increased debt, addictive behavior, and declining mental health<sup>11</sup>. From a sociological standpoint, Wardle's research shows that gambling addiction often leads to communication breakdowns and diminished trust within family relationships<sup>12</sup>. While these studies provide valuable insights into the economic, psychological, and social dimensions of online gambling, they also reveal certain limitations. In particular, relatively few studies have explored this phenomenon through the lens of Islamic ethical thought, especially using *Maqāṣid al-Sharī'ah* as an analytical framework rather than a purely legal doctrine.

Within this study, family resilience is introduced as a central analytical concept. Family resilience is understood not as a normative ideal, but as a socio-ethical framework that captures a family's capacity to maintain stability, moral coherence, and relational harmony in the face of external pressures. In the context of online gambling, aspects of family resilience—such as economic security, emotional communication, moral responsibility, and intergenerational care—remain underexplored, particularly from the perspective of Islamic ethics. This gap becomes more pronounced when *Maqāṣid al-Sharī'ah*, with its emphasis on the protection of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-'aql*), wealth (*ḥifẓ al-māl*), and progeny (*ḥifẓ al-nasl*), is considered as a value-based framework for analyzing contemporary social problems.

Building on this framework, the present study does not aim to merely restate the normative prohibition of gambling in Islam, as articulated in Qur'anic texts such as Surah al-Mā'idah [5]: 90–

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<sup>6</sup> Garima Dhaka Sangwan, "Critical Study of the Financial Trends and Governance Issues in the Online Gaming and Gambling Industry," in *Proceedings of the Innovative Multidisciplinary Approaches to Global Challenges: Sustainability, Equity, and Ethics in an Interconnected World (IMASEE 2025)*, 2025, [https://doi.org/https://doi.org/10.2991/978-2-38476-416-7\\_11](https://doi.org/https://doi.org/10.2991/978-2-38476-416-7_11).

<sup>7</sup> Luong and Ngo, "Understanding the Nature of the Transnational Scam-Related Fraud : Challenges and Solutions from Vietnam's Perspective."

<sup>8</sup> Beccy Cooper MP, "WHERE'S THE HARM ? A Public Health Approach to Gambling," in *The Fabian Society*, 2025, 8.

<sup>9</sup> Arief Isdiman Saleh and Muhammad Danu Winata, "Indonesia's Cyber Security Strategy : Problems and Challenges," in *Proceedings of the International Joint Conference on Arts and Humanities*, vol. 2023, 2023, 1675–96, [https://doi.org/10.2991/978-2-38476-152-4\\_169](https://doi.org/10.2991/978-2-38476-152-4_169).

<sup>10</sup> Sartika Dewi et al., "Implementasi Kebijakan Hukum Dalam Pemberantasan Judi Online Di Indonesia Ditinjau Dari Perspektif Politik Hukum," *CENDEKIA: Jurnal Hukum, Sosial & Humaniora* 3, no. 2 (2025): 1056–70, <https://doi.org/10.5281/zenodo.15093223>.

<sup>11</sup> Anders Håkansson and Carolina Widinghoff, "Over-Indebtedness and Problem Gambling in a General Population Sample of Online Gamblers," *Frontiers in Psychiatry* 11, no. February (2020): 1–13, <https://doi.org/10.3389/fpsyt.2020.00007>.

<sup>12</sup> Heather Wardle et al., "The Lancet Public Health Commission on Gambling," *The Lancet Public Health* 9, no. 11 (2024): e950–94, [https://doi.org/10.1016/S2468-2667\(24\)00167-1](https://doi.org/10.1016/S2468-2667(24)00167-1).

91<sup>13</sup>. Instead, it approaches online gambling as a socio-religious phenomenon that requires ethical and contextual interpretation in light of digital transformation. The central research question guiding this study is: how do online gambling practices affect family resilience when examined through the objectives of Islamic law (*Maqāṣid al-Sharī'ah*)? The study argues that online gambling systematically undermines key *maqāṣid* values related to wealth, intellect, moral responsibility, and family stability.

By integrating sociological data on family disruption with an Islamic ethical framework, this research seeks to contribute to the development of *Maqāṣid al-Sharī'ah* scholarship that is responsive to contemporary digital realities. More broadly, it aims to enrich discussions within Islamic Studies and the Humanities by demonstrating how Islamic ethical values can engage critically and constructively with modern social challenges, particularly those affecting the resilience and well-being of Muslim families.

## Method

This research uses a qualitative research design with a literature-based approach<sup>14</sup>. to explore the implications of online gambling on family resilience within the *Maqāṣid al-Sharī'ah* framework. The qualitative orientation encourages in-depth exploration of normative and social meanings, rather than statistical measurements, with a focus on how the objectives of Islamic law can be applied to analyze contemporary moral challenges in the digital age. By integrating classical Islamic legal theory with modern social phenomena, this research aims to build a contextual interpretation that is ethically based and socially relevant.

More specifically, the qualitative, literature-based approach adopted in this study enables an ethical and humanistic examination of online gambling by positioning *Maqāṣid al-Sharī'ah* as an interpretive framework rather than merely a juridical instrument. Through systematic textual analysis, this method examines the implications of online gambling for human dignity, moral responsibility, psychological well-being, and family relationships. By prioritizing the protection of intellect, wealth, and lineage, the analysis foregrounds the lived social consequences of digital practices and situates Islamic ethical values within contemporary discussions on family resilience and social welfare.

The data used in this study are entirely secondary, drawn from contemporary academic literature. Classical sources are relevant to the fundamental principles of *Maqāṣid al-Sharī'ah*—protection of religion (*ḥifẓ al-dīn*), reason (*ḥifẓ al-'aql*), wealth (*ḥifẓ al-māl*), and progeny (*ḥifẓ al-nasl*). Meanwhile, modern data are obtained from peer-reviewed journal articles, research reports, and scientific publications indexed in leading databases such as Scopus and ScienceDirect, which address issues related to online gambling, digital ethics, and family resilience. The integration of these two categories of sources allows for a balanced understanding that connects the Islamic normative framework with empirical reality.

The data analysis in this study employed descriptive and content analysis techniques. Descriptive analysis was used to present patterns of online gambling's impact on the economic, psychological, and moral dimensions of family life. Furthermore, content analysis was used to interpret these impacts through the lens of *Maqāṣid al-Sharī'ah* (Islamic Law). This analytical process involved identifying the impacts of online gambling, classifying them based on relevant *Maqāṣid* dimensions, and interpreting how their violations contribute to family resilience. Through this process, the study sought to move beyond descriptive observation to a more integrated ethical interpretation.

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<sup>13</sup> Asep Ridwan Lubis, "Practical Implications of The Prohibition of Gambling In Islamic Economic Principles," *Mimbar Pendidikan* 8, no. 2 (2023): 117–28, <https://doi.org/10.17509/mimbardik.v8i2.68018>.

<sup>14</sup> Jim Hoy Yam, "Kajian Penelitian : Tinjauan Literatur Sebagai Metode Penelitian," *Jurnal Empire* 4, no. 1 (2024): 1519–37.

To ensure validity and reliability, this study employed source triangulation, comparing insights from classical jurisprudential texts with findings from recent sociological and psychological research. This methodological rigor strengthens the credibility of the interpretations and prevents subjective bias. The use of peer-reviewed literature and authoritative Islamic sources further ensures the credibility of the findings. Although this research did not involve human participants, ethical integrity was maintained by adhering to academic standards regarding citation, accuracy, and respect for diverse scientific perspectives.

In essence, this methodology provides a comprehensive and reflective approach to understanding online gambling, not only as a moral violation, but also as a multidimensional phenomenon that undermines the ethical goals of Islamic law and the stability of family life.

## **Result and Discussion**

### **Results**

#### **Online Gambling and the Dimensions of Family Resilience**

Based on a qualitative synthesis of secondary literature, this study identifies that online gambling affects family resilience across several interrelated dimensions. In line with the analytical framework adopted, the findings are organized into economic, psychological, relational, and value-based dimensions of family resilience. These findings do not represent primary empirical data, but rather a thematic synthesis of patterns consistently reported across national and international scholarly sources

#### **Economic Dimension**

The reviewed literature consistently indicates that online gambling poses a substantial threat to household economic stability. Data from the Cyber Crime Directorate of the Indonesian National Police (Bareskrim Polri) show that online gambling has become one of the most prevalent forms of cybercrime in Indonesia, with a marked increase between 2021 and 2024<sup>15</sup>. Complementing this, reports from the Ministry of Communication and Information Technology (Kominfo) document the blocking of more than three million online gambling-related domains during the same period, reflecting both the scale and persistence of the problem<sup>16,17</sup>.

Several economic assessments further reveal that online gambling generates significant financial losses at the household level<sup>18</sup>. Estimates cited in multiple economic and policy-oriented studies suggest that cumulative financial losses attributable to online gambling in Indonesia amount to hundreds of trillions of rupiah annually<sup>19</sup>. These losses are frequently associated with debt accumulation, depletion of family savings, and the diversion of income away from essential household needs, thereby weakening families' capacity to cope with economic shocks.

#### **Psychological Dimension**

The literature also highlights the psychological consequences of online gambling for family members. Studies from family counseling institutions and mental health services report that gambling-related stress manifests in anxiety, depression, emotional instability, and addictive behavior patterns. These psychological burdens are not limited to individual gamblers but extend

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<sup>15</sup> Admin INP, "INP Chief Reveals Online Gambling as the Second Most-Cybercrime Cases in 2024," Indonesian National Police (INP), 2025, <https://inp.polri.go.id/artikel/inp-chief-reveals-online-gambling-as-the-second-most-cybercrime-cases-in-2024?>.

<sup>16</sup> (Ministry of Communication and Information, 2022)

<sup>17</sup> Asrul Ibrahim Nur, Sholahuddin Al Fatih, and Bagus Hermanto, "Eradicating Online Gambling in Indonesia: Reinforcing The Role of Digital Sovereignty and Content Moderation In Cyberspace," *Konferensi Nasional Asosiasi Pengajar Hukum Tata Negara Dan Hukum Administrasi Negara* 2, no. 1 (2024): 273–302, <https://doi.org/10.55292/a5rt2c28>.

<sup>18</sup> Neil Stewart Naomi Muggleton, Paula Parpart, Philip Newall, David Leake, John Gathergood, "The Association between Gambling and Financial, Social, and Health Outcomes in Big Financial Data," *Nature Human Behaviour* 5, no. 3 (2021): 319–26.

<sup>19</sup> Muhamad Romdoni, Renzyah Aulia, and Ramadhani Ms, "Online Gambling In The Perspectives of Islamic Law and Criminal Law : A Critical Analysis of Current Cases In Indonesia," *Fox Justi : Jurnal Ilmu Hukum* 15, no. 02 (2025): 535–48, <https://doi.org/10.58471/justi.v15i02>.

to spouses and children, who experience emotional insecurity and prolonged stress within the household environment. Such conditions reduce families' adaptive capacity and undermine their psychological resilience.

### **Relational Dimension**

In terms of relational resilience, the reviewed studies document recurring patterns of marital conflict, communication breakdown, and diminished trust within families affected by online gambling. Empirical reports from urban centers such as Jakarta, Surabaya, and Makassar identify correlations between gambling-related financial strain and increased incidents of domestic conflict, including emotional neglect and, in some cases, domestic violence. International research findings reinforce this pattern, demonstrating that gambling addiction disrupts family cohesion and weakens interpersonal bonds over time.

### **Value-Based Dimension**

At the level of values and norms, the literature suggests that sustained involvement in online gambling contributes to the erosion of ethical commitment and responsibility within the family. Several studies note shifts in behavioral priorities, where short-term monetary gain overrides long-term family welfare, moral accountability, and caregiving roles. Although this dimension is less frequently quantified, it emerges consistently in qualitative socio-cultural and ethical analyses as a significant concern affecting family resilience.

The following table presents a comparative analysis between previous research findings and the findings of this study, demonstrating both empirical and theoretical novelty. This analysis also confirms the research's position within the context of developing contemporary studies of Maqāṣid al-Syarī'ah, particularly regarding the implications of online gambling practices for family resilience.

**Table 1. Comparative Analysis of Findings and Research Novelty**

No.	Key Aspect	Findings from Previous Studies	New Empirical & Theoretical Findings (This Study)	Maqāṣid al-Syarī'ah Dimension Affected	Novelty / Scholarly Contribution
1	Socio-economic Impact of Online Gambling	Prior research (Gainsbury et al., 2019; Hing et al., 2022) emphasizes economic losses and psychological distress among gamblers.	This study identifies direct family-level economic instability (eg, disrupted budgeting, unpaid school fees, pawned assets) that correlates with moral decay and weakening <i>ḥifẓ al-māl</i> .	<i>Ḥifẓ al-Māl</i>	Introduces a maqāṣidic-economic interpretation linking financial mismanagement to violation of Shari'ah objectives and family resilience.
2	Psychological and Cognitive Consequences	Studies (Håkansson & Widinghoff, 2020) explored gambling addiction as a cognitive disorder, not linked to religious or ethical frameworks.	This study integrates psychological impairment with spiritual alienation, showing how addiction erodes self-control ( <i>nafs</i> ) and rational balance ( <i>ḥifẓ al-'aql</i> ).	<i>Ḥifẓ al-'Aql</i>	Provides a faith-based cognitive framework, interpreting addiction as dual degradation: intellectual and spiritual.
3	Moral and Religious Deviation	Wardle (2021) focused on trust erosion in secular family settings without theological context.	Findings show decline in religious practice (salat, charity, communal worship) as a direct outcome of digital gambling, violating <i>ḥifẓ al-dīn</i> .	<i>Ḥifẓ al-Dīn</i>	Expands the analysis from sociological belief to religious moral disintegration, positioning gambling as a disruption to spiritual ecology.

No.	Key Aspect	Findings from Previous Studies	New Empirical & Theoretical Findings (This Study)	Maqāṣid al-Sharī'ah Dimension Affected	Novelty / Scholarly Contribution
4	Family Disintegration	Sociological studies (Mahmud, 2023) discussed divorce and domestic conflict, but lacked a normative Islamic-legal lens.	This study demonstrates that online gambling disrupts the transmission of Islamic values within families, weakening ḥifẓ al-nasl and the socialization of moral identity.	<i>Ḥifẓ al-Nasl</i>	Introduces a Sharī'ah-based family resilience model, connecting moral education and digital ethics to maqāṣid preservation.
5	Integration of Religious Norms and Digital Ethics	Previous works treated religion as an external moral code, separate from digital behavior.	This study constructs a normative-digital synthesis, interpreting online gambling as a technological form of science embedded in algorithmic systems.	<i>Cross-dimensional (al-Dīn, al-'Aql, al-Māl, al-Nasl)</i>	Pioneers a maqāṣidic framework for digital vice, providing theoretical grounding for Sharī'ah responses to online behavior.
6	Preventive and Policy Implications	Existing studies proposed psychological counseling and legal restrictions as prevention.	This study proposes faith-based digital literacy, ta'dīb (ethical formation), and community-centered Maqāṣid education as holistic preventive tools.	<i>All dimensions</i>	Shifts from reactive policy to proactive maqāṣidic resilience approach, bridging law, ethics, and public education.

#### **Data analysis results, 2025**

Based on the comparative analysis presented, this study advances several academic contributions that distinguish it from previous research. First, it proposes an integrative normative–analytical framework that conceptualizes online gambling not merely as a social or psychological pathology, but as a structural violation of the objectives of Islamic law (*maqāṣid al-sharī'ah*), as reflected in the erosion of economic stability, moral responsibility, and emotional cohesion within families as documented in the literature.

Second, this study contributes to the development of a digital–maqāṣid paradigm by analytically introducing the concept of *digital maysir* as a contemporary ethical category in Islamic jurisprudential discourse. This framework responds to the moral complexities of the digital environment, where technological systems increasingly blur the boundaries between entertainment, commerce, and ethically deviant practices.

Furthermore, this study articulates a faith-based family resilience model that situates family well-being within the holistic preservation of religion (*ḥifẓ al-dīn*), reason (*ḥifẓ al-'aql*), wealth (*ḥifẓ al-māl*), and progeny (*ḥifẓ al-nasl*). Rather than presenting this model as an empirical prescription, the study frames it as a normative–ethical synthesis derived from the patterns identified in the literature, emphasizing the role of religious awareness, digital ethics, and community-based moral education as preventive orientations for strengthening family resilience in the digital age.

#### **Discussion**

##### **Ethical Interpretation of Online Gambling through the Lens of Family Resilience and Maqasid al-Sharī'ah**

Building on the thematic findings presented in the Results section, this discussion interprets how disruptions across economic, psychological, relational, and value-based dimensions of family resilience can be ethically understood through the framework of Maqāṣid al-Sharī'ah.

This discussion interprets the empirical findings by positioning family resilience as the primary analytical lens, while Maqāṣid al-Sharī'ah functions as an ethical framework that elucidates how online gambling undermines families' adaptive, relational, and moral capacities. Rather than reiterating juridical prohibitions, the analysis focuses on how violations of the maqāṣid translate into concrete disruptions of family resilience in the digital context.

#### **Moral and Value-Based Resilience : Violation of Ḥifẓ al-Dīn**

Family resilience is strongly shaped by shared values, moral orientation, and spiritual coherence. From an Islamic ethical perspective, online gambling weakens this value-based dimension by normalizing behaviors that erode moral accountability and religious commitment within the household. The Qur'anic prohibition of gambling in Surah al-Mā'idah [5]: 90–91 highlights its capacity to distract individuals from ethical awareness and social responsibility. In digital environments, this risk is amplified by anonymity, constant accessibility, and algorithmic reinforcement, which gradually desensitize moral judgment.

Empirical studies indicate that sustained engagement in gambling is associated with declining participation in religious practices as reported in qualitative and quantitative studies on gambling-related behavioral change and weakened transmission of moral values within families. From a family resilience perspective, this reflects a degradation of ḥifẓ al-dīn not merely as individual piety, but as a collective moral resource that sustains unity, meaning-making, and intergenerational value transmission. When religious values lose their guiding role, families become more vulnerable to internal conflict and external stressors.

#### **Psychological Resilience : Violation of Ḥifẓ al-'Aql**

Psychological resilience refers to a family's capacity to regulate emotions, make rational decisions, and cope with stress. Online gambling directly threatens this dimension by fostering addictive behaviors that impair self-control, judgment, and emotional stability. Psychological literature consistently demonstrates that gambling addiction reduces impulse control and distorts cognitive processing, leading to irrational decision-making and heightened emotional volatility.

Within the family context, these impairments disrupt communication patterns, problem-solving processes, and emotional attunement among family members. Interpreted through Maqāṣid al-Sharī'ah, such conditions signify a violation of ḥifẓ al-'aql, as rationality and emotional balance—core prerequisites for resilient family functioning—are progressively undermined. Consequently, families affected by online gambling exhibit reduced capacity to adapt to challenges and to maintain psychological equilibrium.

#### **Economic Resilience : Violation of Ḥifẓ al-Māl**

Economic stability is a foundational pillar of family resilience, enabling households to meet basic needs, plan for the future, and absorb financial shocks. The findings demonstrate that online gambling systematically destabilizes this dimension through income diversion, debt accumulation, and depletion of household assets. At the family level, these financial pressures often translate into unmet educational needs, chronic stress, and increased conflict.

From the maqāṣidic perspective, this represents a clear violation of ḥifẓ al-māl, as wealth is treated not as a trust (amānah) to be managed responsibly, but as a speculative resource subject to loss without productive return. The erosion of economic resilience not only weakens families' material security but also amplifies psychological strain and relational tension, illustrating the interdependence of resilience dimensions.

#### **Relational Resilience : Violation of Ḥifẓ al-Nasl**

Relational resilience concerns the quality of family bonds, communication, and caregiving roles. The literature reviewed shows that online gambling is associated with marital conflict, emotional neglect of children, and, in severe cases, domestic violence. These disruptions compromise the family's ability to function as a nurturing and protective environment.

In Islamic ethical terms, such patterns reflect a violation of ḥifẓ al-nasl, understood not only as biological continuity but as the preservation of family integrity and moral socialization.

When parental roles are neglected and emotional bonds deteriorate, the transmission of values, trust, and social responsibility across generations is weakened. From a family resilience perspective, this erosion of relational cohesion significantly reduces families' long-term stability and adaptive capacity.

### **Integrative Discussion : Toward a Maqāṣidic Model of Family Resilience**

Synthesizing these dimensions, the discussion demonstrates that online gambling constitutes a multidimensional threat to family resilience, simultaneously undermining moral-value orientation (*ḥifẓ al-dīn*), psychological stability (*ḥifẓ al-'aql*), economic security (*ḥifẓ al-māl*), and relational integrity (*ḥifẓ al-nasl*). The Maqāṣid al-Sharī'ah framework provides an integrative ethical logic that connects these disruptions, revealing how digital gambling practices generate cumulative vulnerabilities rather than isolated harms.

Accordingly, this study argues that strengthening family resilience in the digital era requires a maqāṣid-oriented approach that integrates ethical education, psychological awareness, economic responsibility, and relational care. Such an approach positions Maqāṣid al-Sharī'ah not merely as a legal doctrine, but as a comprehensive ethical paradigm capable of guiding families and communities in navigating contemporary digital risks while preserving human dignity, social cohesion, and long-term well-being.

### **Conclusion**

Based on the results and discussion above, this study concludes that online gambling poses a multidimensional threat to family resilience by simultaneously weakening families' economic stability, psychological regulation, moral orientation, and relational cohesion. These findings reveal that online gambling not only causes economic instability but also undermines intellectual integrity, moral discipline, and intergenerational harmony—four pillars directly related to the preservation of wealth (*ḥifẓ al-māl*), intelligence (*ḥifẓ al-'aql*), religion (*ḥifẓ al-dīn*), and progeny (*ḥifẓ al-nasl*). Within this framework, online gambling practices constitute a form of modern maysir that disrupts the holistic objectives of Islamic law and weakens the moral structure of Muslim households.

By integrating sociological evidence with Islamic legal theory, this study offers an integrative analytical framework that conceptualizes digital gambling as a violation of the maqāṣid values. It also proposes a faith-based resilience approach that emphasizes religious awareness, ethical digital literacy, and values-based community education as preventive mechanisms to mitigate the moral and socio-economic consequences of online gambling. Thus, this study extends the discourse of Islamic jurisprudence to the realm of digital ethics, making the maqāṣid al-sharī'ah relevant to contemporary socio-technological realities.

From a broader perspective, this study contributes to ongoing discussions in Islamic Studies and the Humanities by illustrating how Islamic ethical thought can meaningfully engage with modern social problems affecting Muslim communities. It demonstrates that maqāṣid al-sharī'ah offers a human-centered analytical lens capable of addressing issues of family well-being, moral agency, and social responsibility in the digital age, thereby reinforcing its relevance beyond formal legal adjudication.

However, this study has several limitations. It is primarily conceptual in nature and based on secondary qualitative data, which means it does not fully capture the complex lived experiences of affected families. The absence of field-based ethnographic data also limits the exploration of contextual variations in how gambling impacts Muslim households across socioeconomic strata. Therefore, the authors suggest that future research focus on using empirical and interdisciplinary methodologies, combining field surveys, interviews, and case studies to examine concrete manifestations of family disintegration and resilience mechanisms. Comparative studies in Muslim-majority countries such as Malaysia, Brunei, and Indonesia could also offer more comprehensive insights into how digital gambling challenges the moral economy and how Islamic legal ethics can effectively address it.



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